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AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

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In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees, particulars of which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked Library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:

"To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism."

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circular regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

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Friday, 5th.—Seance for Inquirers, Mr. W. Eglinton medium, at 7.30 p.m.

Tuesday, 9th.—Finance Committee, at 6 p.m.

COUNCIL MEETING at 6.30 p.m.

Thursday, 11th.—Mrs. Olive's Private Seance, at 38, Great Russell-street, at 2 p.m. Public Seance at 4 p.m.

Friday, 12th.—Seance Committee at 6.30 p.m. Seance for Inquirers, Mr. W. Eglinton medium, at 7.30 p.m.

Tuesday, 16th.—Provincial Societies Committee, at 6.30 p.m.

Thursday, 18th.—Mrs. Olive's Private Seance, at 38, Great Russell-street, at 2 p.m. Public Seance at 4 p.m.

Friday, 19th.—Seance for Inquirers, Mr. W. Eglinton medium, at 7.30 p.m.

Tuesday, 23rd.—Prize Essay Committee, at 5.30 p.m.

ANNUAL GENERAL MEETING OF MEMBERS, at 6.30.

Friday, 26th.—Society Committee, at 6.30 p.m.

Seance for Inquirers, Mr. W. Eglinton medium, at 7.30 p.m.

The offices of the National Association, including a Library and Reading Room, are at 38, Great Russell-street, Bloomsbury, entrance in Woburn-street. Friends wishing to join the Association, or local societies wishing to become allied, are requested to communicate with the Resident Secretary, Miss Kilsbury, of whom copies of the Constitution and Rules, and other information, can be had on application.

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BRITISH NATIONAL ASSOCIATION
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The British National Association of Spiritualists is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to aid students and inquirers in their researches; by placing at their disposal the means of systematic investigation into the facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.
The British National Association of Spiritualists was formed in the year 1873, at a national conference of Spiritualists held in Liverpool, at which all the great Societies of Spiritualists, and the Spiritualists of the chief towns in the United Kingdom, were represented. The amount of the annual subscription to the National Association is optional, with a minimum of five shillings a year. Each member has a single vote at the general meetings, and is eligible for election to all offices.
Friends wishing to join the Association, and Local Societies wishing to become allied, are requested to communicate with Miss Kinsbury, Resident Secretary, at the offices of the Association, 38, Great Russell-street, Bloomsbury, W.C., of whom copies of the Constitution and Rules may be had upon application.
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A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME EIGHT. NUMBER SEVENTEEN.

LONDON, FRIDAY, APRIL 28th, 1876.

SPIRITUALISM AND ST. PETERSBURG UNIVERSITY.

It will be seen from M. Aksakof's article in another column that the Scientific Committee of St. Petersburg University has walked in the footsteps of preceding committees of the kind, by breaking faith with Spiritualists, after obtaining phenomena which it never expected to see, and is afraid to certify. As we pointed out just before the St. Petersburg investigation began, the Harvard University professors had previously been too cowardly to publish that which they had witnessed, and which they had promised in advance to make known to the world. The Anthropological Institute of London once intended to investigate the phenomena, and just as it began, its self-sacrificing founder, Dr. Hunt, went into such a state of fear as to what might be the consequences to the society if it should have to certify to the reality of the unpopular manifestations, that, according to the words of his friend Mr. H. G. Atkinson, it was quite pitiable to see him. Individual scientific professors at home and abroad have sometimes carelessly attended one or two *séances*, and detected no imposture, but have admitted—honourable gentlemen as they are—that they thereat practised some themselves, and deceived the sitters. Hence, when the St. Petersburg Committee was first formed, we suggested in these columns that no facilities for investigation should be given it without first parading in unsparing detail before its eyes all the sins of its predecessors, and then asking its members what guarantee they would give that they would behave better; moreover, inviting them to explain what possible good would come to Spiritualism supposing they *did* certify the phenomena to be real. All past experience tends to show that any committee which may be so honest would be scouted by its scientific brethren; its members would be said to have gone mad, and Spiritualists consequently would be no better off for any trouble they might take in affording facilities for investigation to persons voted to be as mad as March hares. The sooner Spiritualists leave off caring so much for the opinion of others, or for inviting incompetent scientific societies and individual physicists to sit in judgment upon themselves and their mediums, the better will it be for Spiritualism, for their own dignity, and for their own peace of mind. The same energy and money would be much better expended in other directions; not in proselytising, not in trying to drag people in the movement who have no natural interest in it, but in improving the Spiritual movement from within, by taking every necessary step to interiorly improve its religious and scientific standing. M. Alexandre Aksakof has no doubt incurred a vast amount of anxiety and expense during the past few months in presenting great truths to people who were altogether unworthy of them, and if the result is temporarily disappointing to him, and not particularly good for the improvement of the aspect in which Spiritualism is popularly presented to the ignorant, at all events another precedent has been established, warning us what steps to take in relation to the scientific world in the future. First of all the existence of the said world should be ignored; then when any section of it applies for facilities for investigation, the misdeeds of its predecessors should be paraded before it in the amplest detail in writing, and it should be called upon to explain what possible good Spiritualists will derive by putting themselves to inconvenience to comply with its demands. The Emperor of Russia is far more of a man and a gentleman than the professors (M. Butlerof and M. Wagner excepted) at St. Petersburg University, for after seeing spirit-hands he has not been afraid to own it, whilst the poor professors in their cowardice are committing historical suicide from their fear to record the vagaries of a poor little table.

THE ATTEMPTED INVESTIGATION OF SPIRITUAL PHENOMENA AT ST. PETERSBURG.*

BY THE HON. ALEXANDRE AKSAKOF.

On the 11th January the sittings of the committee appointed by St. Petersburg University, were resumed, through the good offices of a lady who is possessed of remarkable medial gifts, and who kindly consented to assist us in our laborious task. Though she is not a professional medium, and occupies an independent social position, she willingly yielded to our request, in consideration of the scientific character of the investigation undertaken by the committee.

With this medium we held four sittings, in the presence of the committee. The manifestations began at once; raps of remarkable strength were heard on the floor and on the table, and the table was raised several times in the air. What was thereupon the conduct of the committee?

1. The witnesses on the part of the mediums, Professors Butlerof and Wagner, and myself, were not allowed to assist in drawing up the reports; these were made by the committee alone, contrary to the resolution passed on the 9th May, which provided that after every sitting a report should be framed by the members of the committee, and by the witnesses on the part of the medium.

2. The reports of the committee were both incorrect and insufficient, with a remarkable absence of exactness or fullness of detail. Some of the descriptions do not resemble at all what took place, and many of the phenomena are passed over in silence. For example, while the raps were being made on the table, and were sensibly felt by the hands upon it, one member of the committee placed himself under the table, and was witness that no one was rapping on the feet of the table. In the report this crucial experiment is passed over in complete silence. We could not have signed such reports as these without a protest.

3. Besides this, several members of the committee, who all signed the protocol—notably M. Mendelejef—in order that the public might not believe that these phenomena were of a spiritual nature, considered it their duty to follow up the reports by individual explanations, in which they endeavoured to prove that the raps and levitation of the table are produced by the skill of the medium, asserting, without any evidence, that the whole thing was deception. For instance, M. Mendelejef, in his personal explanation at the close of the second report, says,—“The medium proposed to sit without her boots; but as I do not believe that the raps are produced by the heels of her boots, I consider this experiment not only as not convincing, but as proposed with the view of making the deception still more perfect.” This, in ordinary language, would be called a libel.

4. In the face of the manifestations, which increased in intensity, and of the impossibility of detecting and exposing imposture, the committee had no alternative but to admit the difficulty, or to resort to the use of apparatus. After the first sitting with this medium, it was resolved to introduce apparatus, which the committee was to procure and arrange, and after the third sitting to proceed at once to experiment with it; that is to say, the committee refused to study the phenomena under the present known conditions, and wanted to impose conditions of its own—unknown and doubtful conditions—in presence of which it was more than likely that the phenomena would not occur at all.

5. And lastly, to debar us from the possibility of annoying the committee by introducing another and more powerful medium, the committee hastened, quite contrary to what I was informed in November, 1875, to decree that the promised forty *séances* should not in any case extend beyond the 1st May, 1876!

* Translated from an advance proof of an article in *Psychische Studien* (Leipzig).

In the face of all this, it became quite clear that the committee had some other end in view than to confirm or refute in an impartial manner the testimony of other men of science; it became clear that its only object was to condemn this testimony—the fruit of long and conscientious research—as no other than mental aberration on the one side, and as deception on the other.

With such a committee it was impossible to work further. We therefore dissolved the investigation after the fourth sitting, and on the 4th March Professors Butler and Wagner and myself informed the committee that all further participation on our part was both useless and impossible.

The details of this edifying case will later be made public; at present the committee's reports are kept private, although their publication is promised, and even the witnesses on the part of the medium are not allowed to take or receive copies of the same!

EXTRAORDINARY PSYCHOLOGICAL POWERS.

THERE is in the United States a Mr. Brown, who calls himself a thought-reader, and whose powers have been well tested by different literary and scientific men, so as to place their reality beyond doubt. Descriptions of his method of action have been published in past numbers of *The Spiritualist*. An inquirer hides an object in a distant room, after which he returns to the room in company with Mr. Brown, who holds his hand, and who, after a few moments' delay, leads him unerringly to the place where he had concealed the article. The *Religio-Philosophical Journal* of April 8th contains a more remarkable narrative by far, about the powers of a Mr. Blake; the article is quoted from the *San Francisco Chronicle*, and Spiritualists on the other side of the water would do well to inquire into the authenticity of the whole story, since an investigation of the alleged powers might throw some light upon Spiritual phenomena. The narrative appears to us to be a *bonâ fide* description of real occurrences, because every point therein can be paralleled in Spiritualistic manifestations, including the carriage of solid objects from place to place, after they have been within the influence of a medium. In the following narrative there is no restoration of the piece of card which had been burnt. No such manifestation is prevalent among modern manifestations, but Dr. Dee, the astrologer of the days of Queen Elizabeth, possessed a fine medium in the person of Kelley, and became so nervous about the wonderful results he obtained, that at last he threw his "conjuring books," as they were called—but "record books," as they really were—into the fire, yet, to his utter astonishment, the spirits shortly afterwards returned them to him in an uninjured state. Something in a measure resembling this was witnessed by Mr. Crookes, Mrs. Ross-Church, Mr. Tapp, Mr. Harrison, and others, in a good light, at one of the *séances* with Miss Cook, where the spirit Katie cut many large pieces out of her white robe close under the eyes of several critical spectators, and in two or three seconds the garment was whole as before. The closest examination, made by her permission on the spot, by drawing the garment over the hand inch by inch, in a good light, showed no rent or seam of any kind. The pieces cut out are still in the possession of the observers, and are common-looking stuff. Perhaps an explanation of such almost miraculous facts may hereafter be found in the speculation which we now advance, that what is called "common matter" consists merely of superficial surface phenomena, and that those who can control the underlying forces governing the same have little difficulty in preserving the greater part of the invisible reality, to which they afterwards restore the more outward and superficial conditions which render the substance cognisable by our senses, and by chemists and physicists.

The following is the narrative from the *San Francisco Chronicle*:—

Mr. B. F. Blake, who has excited such widespread attention in the East, and obtained the endorsement of many there whose reputations are national, gave his second complimentary exhibition on this coast at the Grand Central Hotel, in Oakland, on Friday evening last. The exhibition was given at the solicitation of friends, and the audience was composed of about sixty of the leading ladies and gentlemen of Oakland, able to critically view all that was done, and determine whether Mr. Blake's claim, that he operated solely by mind power, was sustained by what was done during the evening.

At eight o'clock the entertainment began with a simple instance of mind-reading. A pack of ordinary playing cards was passed around for the examination of the audience, and several of them selected cards, taking sure care that Mr. Blake did not see the card selected. The latter then went to one after another, and looking them steadily in the eye for a few seconds, named correctly the card drawn. One gentleman very properly suggested that as the cards were taken from Mr. Blake's hand he might have forced them on those who selected, after the manner of tricksters. Mr. Blake stated that he had expected something of the sort, and therefore used, instead of playing cards, a pack of fifty-two perfectly white Bristol-board cards, on which were written quotations from different authors. These he allowed to lie flat in one hand, and, turning his head away, allowed any one to select one. Acting precisely as before, he looked each person in the eye for a few seconds, and then repeated the quotation they had a moment before read. He also repeated the experiment with playing cards, letting them lie flat in his hand when one was chosen, so that forcing them was impossible. The first convictions then dawned upon the audience that it was done by no trickery, and as Mr. Blake utterly disclaimed all supernatural power, and claimed to act by natural laws, they were forced to the conclusion that some communion between minds brought about the result.

Passing from this, Mr. Blake began to show what he called "Illusions," stating that they were much simpler than what had preceded, though to the audience they seemed far more inexplicable. Four pieces of ordinary notepaper were shown and passed around for inspection. They were of the thinnest texture, of such thinness that a double fold was impossible. A thin slip of notepaper was also shown, held up to the light, and examined by all who chose, to show that there was no writing on it, and then enclosed in the folds of paper, one after another, each fold being smaller in size than the succeeding. Mr. Blake then asked some one to step forward, and a well-known gentleman volunteered. He was directed to mention any author he chose. He mentioned Shakespeare. Mr. Blake then directed him to place his hand on the fold of paper, and the two looked squarely in each other's eyes. In a very short time Mr. Blake quoted from Shakespeare, and declared that the quotation he had just recited would be found on the slip of paper in the packet. This was unfolded by the gentleman incredulously, only to find, however, that the quotation from the author he himself had suggested was written on the slip. Amid great astonishment this was passed round among the audience, and each one saw for himself the written quotation. Another gentleman was called for, and obtained from the audience, quite as incredulous as his predecessor, and quite as determined to detect the trick, if such there might be. He therefore, by Mr. Blake's direction, wrapped up the slip containing the quotation from Shakespeare in the folds of paper, placed his hand upon it, and looked Mr. Blake intently in the eye. He was then asked to mention an author. He mentioned Byron. Mr. Blake immediately quoted from Byron, and told the gentleman to unwrap the paper as delicately as possible, and he would find on the slip, in place of the other, the quotation from Byron. He unfolded it and found, just as Mr. Blake had said, on the identical slip of paper, the quotation which had just been repeated.

Next on the programme was "Mind-Reading" by numbers, the numbers being written from one to fifty-one, on perfectly white cards, and selected at will without the operator's seeing them. By looking the persons one after another in the

eye, Mr. Blake was able to tell what numbers they had selected. As this experiment was similar to the first, little need be said of it. Following this came another so-called illusion, which made the whole audience lose faith in their visual organs. Two gentlemen and two ladies stood up in front of the table. An ordinary business card was taken by Mr. Blake and torn in two. One half was thrown in the fire and the other half given to the first of the four persons, who tore it in two parts. It was then passed to the next, who tore it in four parts; then to the next, who tore again, making eight parts, and then to the last, who, with some difficulty, owing to the smallness of the pieces, tore again, making sixteen parts. Two or three of these pieces were retained, and the rest wrapped up in one of the thin pieces of paper before spoken of, they being first thoroughly examined. One gentleman then placed his hand upon it, and after looking Mr. Blake in the eye for a second or two, the latter requested him to unroll it. This was done, and the half-card was found as it originally was, with the exception of the two small pieces, which had been retained. These were fitted to the places, one in the centre of the card, and one in the corner, and found to match perfectly. The feelings of the audience, especially those who had torn the card, may be imagined.

After this illusion came what was called the safe mystery, which exceeded in inexplicability all that had preceded. Sleight-of-hand was simply impossible, as will be seen from the description, and nothing could have more fully satisfied the audience of Mr. Blake's just claim of mind-power than did the way in which it was done. Two of the folds of note-paper were given out for inspection. A piece of coin, the only one of the kind in the room, was then marked and wrapped up by one of the gentlemen in one of the folds. A piece of card was next wrapped up by another gentleman in the other fold of paper. These were taken by Mr. Blake, held in his hand a moment, and then passed back to the two gentlemen. Each of these then unwrapped his packet and found the coin in the one and the piece of card, and in the other the coin, just as they were originally placed. The gentleman having the coin then wrapped it up again, without Mr. Blake's touching it at any time, placed the packet within the leaves of a book, wrapped the book up in brown paper, and sealed it with sealing wax, using as an extra precaution a seal ring to mark the seal. This package was then taken down stairs by the gentleman who had wrapped it up, accompanied by two others, and locked in the safe of the hotel. While they were gone the gentlemen who had the card looked at it, marked it, in order that it might be recognised, and exhibited it to the audience. He then wrapped it up in the folds of note paper, Mr. Blake not touching it at any time, and placing his hand upon it, looked Mr. Blake in the eye as before. In a moment or two Mr. Blake turned to the audience, and informed them that the coin and the card had changed places. The gentleman at the table then unwrapped the card as he thought, but found in its place the coin, which there was no possibility of mistaking. The committee then went down stairs, unlocked the safe, and brought up the sealed package. The seals were broken, the paper taken from the book and unwrapped, and where every person in the room had seen the coin placed and sealed up, the marked card was found.

Following the safe illusion, Mr. Blake gave example of mind-reading in the case of mining stocks, the name of the stocks being on cards, and also read by touch as well as by sight, in the former case determining the stock of which the person was thinking by merely taking hold of his finger. He also gave another illusion with coin. Seven or eight pieces, quarters and five-cent pieces, were wrapped up by a gentleman, Mr. Blake standing across the room. The package was knocked on the table, and the sound readily distinguished. Mr. Blake first looked at the gentleman a few moments, and then told him to feel for the coin. He felt for it in the thin folds of paper, but could feel nothing. He knocked it on the table, but no sound was heard, and when he unwrapped it the coin had entirely disappeared, and there was nothing but the pieces of notepaper, which were examined thoroughly. The gentleman then wrapped it up again, nothing being in it, and handed it to Mr. Blake, who immediately knocked it on the table. The sound of metal was

heard distinctly, and upon unrolling it all the coins, which had been marked, were found.

The exhibition closed with the most wonderful performance of all, that of mental telegraphy. A gentleman was selected by Mr. Blake from the audience, and conducted by the committee to another part of the house. Those in the parlour then wrote a lot of sentences, from among which one in Latin, *Hoc est corpus meum*, was selected for the experiment. Mr. Blake took a card from a lady in the audience, tore it in two, gave one half to a gentleman near, and the other to one of the committee who had taken the gentleman out of the room. This was taken to the latter, and he was left alone for a few moments. In a short time the card was brought back by the committee with *Hoc est corpus meum* written on it. Mr. Blake had no idea where the gentleman was to be taken, and the only earthly means of communication was the half of a card furnished by one of the audience, torn in two by Mr. Blake, and immediately given to the committee. By means of it the sense of sight was brought into question and the result arrived at more easily than it could otherwise be. The audience were, with one or two exceptions, total strangers to Mr. Blake, and collusion was simply impossible. The audience were all critical, and some hypercritical, which, however, was due to the general desire to ascertain if what was claimed was really due to mind-power, and that being the case, to close all loopholes of doubt. These additional tests only added therefore to the value of the performance. Mr. Blake's powers are entirely the result of study and practice.

CRUCIFIXION AND RESURRECTION.—SELF-SACRIFICE AND REGENERATION.

AN EASTER MESSAGE GIVEN TO M.A., OXON.

[Easter being a time at which I am usually relieved from routine-work, I have found that the automatic writing is more regular then: and the strange fondness of the communicating Intelligences for anniversaries and festivals supplies a regular message on Easter Day. In the course of the "Spirit Teachings" two such messages have been printed: and I now print the last, given on April 16th, 1876, one very striking one given last year being reserved for its due place.]

In the question put by me, I alluded to the spiritual symbolism between the Death and Resurrection, and suggested that it typified death as the portal of life; and spiritual death as the road to spiritual regeneration.]

Refer to what we wrote for you on the last festival of Easter. The symbolism to which you allude was then explained: viz., resurrection from matter, not of matter. We explained the spiritual significance of the various festivals which the Christian Church has always kept. Refer.

[I found on looking back to last year's records, that a long message had been written, in the course of which the Church festivals had been symbolically explained: Christmas, self-denial; Epiphany, spiritual enlightenment; Lent, spiritual conflict; Good Friday, triumphant love; Easter, the risen life; Whitsuntide, the outpoured spirit; Ascension, the completed work.]

So it is. The whole course of the typical life of the Pattern Man is emblematic of the progressive development of the life begun on earth, completed in heaven (so to use your terms), born of self-denial, and culminating in spiritual ascension. In the Christ-life, as in a story, man may read the tale of the progress of spirit from incarnation to enfranchisement. Thirty years and more of angelic preparation fitted the Christ for His mission: three short years sufficed to discharge so much of it as man could bear. So man's spirit in its development progresses through the course covered by the festivals of the Christian Church, from the birth of self-denial to the festival of the completed life. Born in self-denial, progressing through self-sacrifice, developed by perpetual struggles with the adversaries, the antagonistic principles which must be conquered in daily life, in self, and in the foes, it dies at length to the external, and rises on its Easter morn from the grave of matter, and lives henceforth, baptized by the outpoured spirit of Pentecost, a new and risen life, till it ascends to the place prepared for it by the tendency of its earth life.

This is the spirit's progress, and it may be said to be a

process of regeneration, shortly typified by crucifixion and resurrection. The old man dies, the new man rises from his grave. The old man, with his lusts, is crucified; the new man is raised up to live a spiritual and holy life. It is regeneration of spirit that is the culmination of bodily life, and the process is crucifixion of self, a daily death, as Paul was wont to say. In the life of spiritual progress there should be no stagnation, no paralysis. It should be a growth and a daily adaptation of knowledge; a mortification of the earthly and sensual, and a corresponding development of the spiritual and heavenly. In other words it is a growth in grace, and in the knowledge of the Christ; the purest type of human life presented to your imitation. It is a clearing away of the material, and a development of the spiritual; a purging as by fire, the fire of a consuming zeal; of a life-long struggle with self and all that self includes; of an ever-widening grasp of Divine truth.

By no other means can spirit be purified. The furnace is one of self-sacrifice: the process the same for all. Only in some souls wherein the Divine flame burns more brightly the process is rapid and concentrated, while in duller natures the fire smoulders, and vast cycles of purgation are required. Blessed are they who can crush out the earthly, and welcome the fiery trial which shall purge away the dross. To such progress is rapid and purification sure.

[Yes: the struggle is severe, and one hardly knows what to fight against.]

Begin within. The ancients were wise in their description of the enemies. A spirit has three foes—itsself; the external world around it; and the spiritual foes that beset the upward path. These are described as the World, the Flesh, and the Devil.

Begin with self—the Flesh. Conquer it, so that you are no longer slave to appetite, to passion, to ambition: so that self can be abnegated, and the spirit can come forth from its hermit-cell, and live, and breathe, and act in the free scope of the universal brotherhood. This is the first step. Self must be crucified: and from the grave where it lies buried will rise the enfranchised spirit untrammelled, free from material elogs.

This done, the soul will have no difficulty in despising the things which are seen, and in aspiring to the eternal verities. It will have learned that truth is to be found in them alone; and, seeing this, it will maintain a deathless struggle with all external and material forms, as being only adumbrations of the true, too often deceptive and unsatisfying. Matter will be regarded as the husk to be stripped off before the kernel of truth can be got at. Matter will be the deceptive, fleeting phantasm behind which is veiled the truth on which none but the purged eye may gaze. Such a soul, so taught, will not need to be told to avoid the external in all things, and to penetrate through the husk to the truth that lies below. It will have learned that the surface-meanings of things are for the babes in spiritual knowledge, and that beneath an obvious fact lurks a spiritual symbolic truth. Such a soul will see the correspondences of matter and spirit, and will recognise in the external only the rude signs by which is conveyed to the child so much of spiritual truth as its finite mind can grasp. To it, in veriest truth, *to die has been gain*. The life that it leads is a life of the spirit; for flesh has been conquered, and the world has ceased to harm.

But in proportion as the spiritual perceptions are quickened, so do the spiritual foes come into more prominent view. The adversaries, who are the sworn enemies of spiritual progress and enlightenment, will beset the aspirant's path, and remain for him a ceaseless cause of conflict throughout his career of probation. By degrees they will be vanquished by the faithful soul that presses on, but conflict with them will never wholly cease during the probation-life, for it is the means whereby the higher faculties are developed, and the steps by which entrance is won to the higher spheres of bliss.

This, briefly, is the life of the progressive spirit—self-sacrifice, whereby self is crucified; self-denial, whereby the world is vanquished; and spiritual conflict, whereby the adversaries are beaten back. In it is no stagnation; even no rest; no finality. *It is a daily death, out of which springs the crisis life*. It is a constant fight, out of which is won per-

petual progress. It is the quenchless struggle of the light that is within to shine out more and more into the radiance of the perfect day. And thus only it is that what you call heaven is won.

[Sic itur id astra. *That is very much the central idea of Christianity, and also of Buddhism, as well as of the old occultists. Christ's sayings teem with the notion which animated his own life. The great difficulty is to carry out such an abstract system into operation in the world.*]

Therein is the struggle, as he himself said, to be in the world, but not of the world. The high ideal is well nigh impossible for those who have upon them the care of daily toil. Hence it is that we have striven to withdraw you, so far as we can, from the objective side of spirit-intercourse, foreseeing that it would be hurtful to you. You must strive to rise above the material, and to leave it behind. Such intercourse is fitted only for those who can be secluded from the cares of daily life.

[I said long ago that I believed mediumship, if carried out, to be incompatible with daily work in the world. The very development of sensitiveness, which grows so rapidly, is quite enough to unfit the medium for rude contact with the world: or, at any rate, to encourage in him moods, and draw round him influences, which make him unfit for work.]

To a great extent it is so: and therefore, we have withdrawn the more material side of mediumship from you, and that should develop the spiritual, in which no such danger lurks. At any rate, you may trust us to do what is wise. The danger is when they who guide are unfit for the work. It is then that risk becomes serious. Be content; your course is clear. Only remember that now is the hour and power of darkness. Be patient. + IMPERATOR.

THE LABOURS OF ANDREW JACKSON DAVIS.

BY J. N. T. MARTHEZE.

ALLOW me briefly to point out to your readers a touching letter from Mrs. Mary J. Davis, the wife of the celebrated medium and author, Andrew Jackson Davis, in last number of the *Banner of Light*. Mr. Colby having proposed to organise a testimonial fund on Mr. A. J. Davis's behalf, Mrs. Davis writes in the name of her husband to request Mr. Colby to withdraw his benevolent proposition, leaving the generous gifts of Spiritualists to other needy and worthy persons. Now every Spiritualist in the world will agree with me that Mr. Andrew Jackson Davis stands foremost in the movement of Spiritualism as a medium, and his writings, which will for ever be standard works, form with the publications by Judge Edmonds, the foundation stones of any Spiritualist library.

How noble this abnegation at a moment when testimonials are raised in favour of editors, of mediums of much less importance, and of Spiritualists who, having upheld the movement, have but upheld their belief and opinions against the public. This I consider to be nothing but the duty of any honourable and conscientious man, for, as the old French motto says, "*Fais ee que dois, adviennne que pourra.*" Mr. A. J. Davis's mediumship has been the most wonderful and influential we have seen since the advent of modern Spiritualism, and it is to be hoped that American Spiritualists, and in general the Spiritualists of the world, will one day, not far off, remember it, and offer to him a token of esteem in a substantial or honorary way, or perhaps both.

By the way, I wish to draw a comparison between Mr. A. J. Davis and Spinoza, the great philosopher (and perhaps medium as well), both reformers, but at different times and with different missions, and both preferring their simple way of living to honours and gifts from the public. Great reformers—I say real reformers—are always the same. They do their work, being impressed to do so, without heeding human praise or assistance. Glorious mission, and only understood by a few thinkers.

20, Palmeira-square, Brighton.

PASSED TO SPIRIT LIFE.—Archibald Inglis, of the Bridge of Allan, April 7th, 1876.

The usual monthly *soirée* of the National Association of Spiritualists will be held on Wednesday evening next, at 38, Great Russell-street. Doors open at 6.30 p.m.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE following circular of the National Association of Spiritualists has just been issued to all the members of that body:—

April 15th, 1876.

The next annual general meeting of this Association will be held at 38, Great Russell-street, on Tuesday evening, May 23rd, at 6.30, for the election of twenty-six members of Council, in the place of the same number of members going out of office by rotation, and for other business, as provided for by Rule IX.

The following is a list of the retiring members, all of whom are eligible for re-election, with the exception of those against whose names an * is placed.

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|-------------------------------|-------------------------------|
| 1. Mrs. MALTBY. | 14. Mr. MARTIN R. SMITH. |
| 2. CAPT. JAMES. | 15. Mrs. WISEMAN. |
| 3. Mr. A. CALDER. | 16. Mr. GEO. KING. |
| 4. Miss H. WITTHALL. | 17. Mr. H. D. JENCKEN. |
| 5. Mr. A. JOY. | *18. Mr. G. H. DAWSON. |
| 6. Mr. J. FREEMAN. | 19. Sir C. ISHAM, BART. |
| 7. Mrs. HONYWOOD. | 20. Mr. H. WEDGWOOD. |
| 8. Mr. N. F. DAVE. | 21. Mrs. DESMOND FITZ-GERALD. |
| 9. Mrs. MARDOUALL GREGORY. | 22. Rev. T. COLLEY. |
| *10. Mr. J. SHEPHERD. | 23. Mr. W. E. BASSETT. |
| *11. Mr. C. T. PEARCE. | 24. Mr. A. C. SWINTON. |
| 12. Mrs. DESMOND FITZ-GERALD. | 25. Mr. GEO. HUDSON. |
| *13. Mr. R. GALE. | *26. Mr. G. F. SNELLING. |

Every member of the Association not included in the above list is also eligible for election to the Council, provided that he has *paid all subscriptions* due from him, and that his nomination is in the hands of the secretary, duly signed by one or more members, fourteen days before the time of holding the annual general meeting. A list of all the members will be exhibited in the rooms of the Association until the time for sending in nominations shall have expired.

In case more persons, duly qualified, shall be nominated for election than are required to fill up the vacancies, such persons will be declared elected as shall obtain the highest number of votes.

Members are requested to note that no member is entitled to vote, either personally or by proxy, until he shall have *paid all subscriptions* which have become due.

EMILY KISLINGBURY, Sec.

At present there are seventy members on the Council of the National Association, including the retiring workers in the above list. The rules provide that one hundred members of Council and no more may be elected, and according to the present programme thirty places will be left unfilled at the close of the coming election. On examination of the foregoing list, it will be seen that the one-third who now go out of office are for the most part invaluable public workers in the movement, who cannot be spared; consequently the private members of the Association, after re-electing most of these, as in duty and inclination bound, will only have power to infuse new blood into the Council by the election of, say, some five or eight entirely new members, yet the Council has power at any time afterwards, to infuse new blood to the extent of no less than thirty. This accidental circumstance gives the Council a much greater power than the whole body of members, of deciding of whom its component parts shall consist during the coming year; and although it is not a power intentionally grasped or likely to be abused, it is not well—except that the experience may serve to protect from future dangers—that these unforeseen circumstances should give the Council so much influence, and the great body of the members so little. Perhaps it would be well if some resolution were passed at the general meeting, requiring the Council, in appointing additional members during the coming year, to give priority to twenty-seven out of the thirty, who after the full number of seventy, is made up next month shall stand next in order in the matter of the number of votes given them at the general election, and that the Council shall have no power to make any new members till the twenty-seven selected by the Association shall have been appointed. As matters stand at present, there is no question that some Spiritualists who are thought to be good workers cannot be elected by private members of the Association who wish to vote for them, because the said voters would have to strike off the list some equally good workers in the past, whom they do not wish to lose.

According to the constitution of the Association, any member who wishes to bring forward any motion at the general meeting, must give three weeks' clear notice beforehand in writing to the Council, consequently any such notices should be sent in without delay.

In the younger days of an organisation there is always some little confusion, frequent retracing of small errors, sudden adoption of fresh modes of action dictated by experience, before settling down to steady work, and it is well

that those who have the burden of such responsible duties should not in times of a minimum of weakness and a maximum of responsibility, be too closely criticised. But when once the machine is fairly at work, it ought, as an item of sacred duty, to be keenly examined from all points of view, and as in course of years well-founded organisations obtain very great power, it is all the more the duty of individual members to see that in their younger days all the then pliable parts are constructed upon the best principles. Hence the members of the National Association of Spiritualists cannot do better work for the cause they have at heart, than during the coming week to study the rules which have been framed with so much care and thought, and in the main are excellent, to see whether they are as perfect as they might be made, and that every private member of the Association is thoroughly protected in his liberties and his rights. Accidental circumstances, such as have just been pointed out, give the great body of members the power of infusing, without disagreeable alternatives, new blood into the Council to the extent of but five or ten members, whilst the Council itself possesses the power of infusing new blood to the extent of thirty new members; this is a point which should be examined.

It may so happen that once or twice in a year there may be some worker whom it would be of great advantage to the movement to place upon the Council, hence it would seem to be well that the Council should have a very limited power to increase itself; discretion and authority in this direction should however be limited to the appointment of two or three new members in a year, and not more.

Another point requires examination by the members, and that is the system of election by proxy. After the forthcoming nominations are over, each member, instead of being able to mark the names of his selected representatives, and to send the list by post to the Council, is, under the present regulations, obliged to take the trouble to seek some friend in London through whom he may present his votes by proxy; this is a matter, to say the least, of inconvenience and delay, and if the said representative, after being captured, chances to be unwell on the day of meeting, or to have married a wife and to be unable to attend, the votes will never reach their destination. A further objection to the proxy system is that, as commercial circles know very well, it tends to concentrate power in the hands of the governing body, rather than in those of private members.

A better time than the present could not be found for the close examination of the constitution and working of the National Association of Spiritualists by its individual members. The Council has done its best to frame a good constitution, and wishes to have one perfect at all points, so will be obliged to all members who will show where the present regulations are not so perfect as they might be made.

An objection may be made that a Council of one hundred members is too large, but it gives safety from cliques; the present Council of seventy only produces an attendance of from twelve to twenty-four members at each meeting, and if these should ever become cliquish or arbitrary in their actions, any outcry will bring in the observing and ordinarily non-working members of the Council to put matters straight, so that all through the year there will be plenty of spare voting power in the Council itself to meet the necessities of occasional emergencies. The appointment of a small body of executive workers would be the adoption of a system worse for the public interests than that at present in action.

THE TESTIMONIAL TO MRS. TAPPAN.

THE following is an extract from a letter from Mrs. Tappan to Mrs. Strawbridge, dated San Francisco, March 13, 1876:

"I have this day opened the box containing the illuminated address from England, and for the first time see it. It is exquisite, chaste, elegant, and pleases me beyond measure. As a work of art, it is beautiful and perfect; as a token it is *beyond all* value. Please convey this to Mr. Coleman, who was so earnest in its production, and who will wish to know how I like it as a matter of art, for he knows already my appreciation of the gift itself."

JOCULAR AND RELIGIOUS SEANCES.

BY CROMWELL F. VARLEY, F.R.S.

I REGRET to see that Dr. Gully has mistaken my remarks upon what are called joking *séances*. As he was not present at the meeting, I ask him to re-read your report of what I did say, for I cannot understand how he supposes I approve of them; I do not. The purport of my remarks was this:

I understood Mr. Dawson Rogers to say that he considered joking at *séances* an almost wicked thing; and that a religious or semi-religious feeling and kind of phenomena only should be permitted. What I endeavoured to impress upon the meeting was that in my opinion Spiritualists ought to have the broadest of views. I did not wish to imply that Mr. Rogers was wrong; but that because others indulged in jokes it was not for us to say unto them, "Verily, we are more holy than you." When the disciples of Jesus saw others casting out devils they forbade them to do so, thinking probably that their Master was the only authorised person to perform miracles. What did Jesus do upon hearing what his disciples, or rather apostles, had done? He instantly replied "*Forbid them not*," and that was the purport of my remarks.

I added that it was wrong—in my opinion—to call the jocular spirits "Evil Spirits"; it was illiberal at least so to do. I added that the line of demarcation between what was reputed to be good and evil varied in different countries, and I further added that it was my firm conviction that were our intelligences so enlarged as to approach to or equal that of the Deity, we should then perceive that there was no such thing as evil, any more than there is any such thing as absolute darkness upon the world; for what we call *darkness* is only *less light*.

When investigating the phenomena of electricity passing through a very rarefied atmosphere, and when the light produced was so feeble that in a darkened room, and at midnight, the eye could detect nothing, I have been able to get good photographs of the phenomena which were totally invisible to the eye, because I could expose the sensitive plate for 40 minutes to the cumulative action of this feeble light, thus showing that what was otherwise *total darkness* to the eye was in reality only *light too feeble* to stimulate the retina.

In like manner I endeavoured to impress upon thoughtful Spiritualists not to import theology into the subject, or all spiritual organisations would split up into as many and as varied sections as has unluckily been the case with the teachings of Jesus. I again ask Dr. Gully to read what I said, and which is reported very fairly, although not strictly correctly in *The Spiritualist* of April 14, 1876, No. 190.

THE PERSECUTION OF SPIRITUALISTS IN PARIS.

MR. J. L. O'SULLIVAN sends us the following information relating to the imprisonment on Saturday last of M. Leymarie, editor of the *Revue Spirite*:—

"I have had the great pain of parting this morning with M. Leymarie, who had to surrender himself at two p.m., to go to the prison called "*La Santé*." When will he come out of it? He looks pale and ill, but was resigned and firm. The pupil of his right eye is covered with cataract, and his left eye is expected (by an eminent specialist who devoted three hours to the examination) soon to follow. It is necessary to defer for a while the presentation of the memorials for his pardon from the United States, England, Belgium, and Spain. There is much reason to fear that his enemies (that is to say, those of his doctrine and cause, for he never had another) are far more powerful with the Government than his friends. The French "*Spirites*" are in general a poor timid set. Not many of them have dared to sign the memorial."

It will be remembered that the original prosecution of M. Leymarie by the police began in such a peculiar way, that even the correspondents of the London daily papers in their telegrams called attention to the unusual mode of procedure. The opinion prevails among Parisian Spiritualists that the attack upon M. Leymarie is primarily due to the machinations of the Jesuits, so the present imprisonment of one innocent man will have the good effect of intensifying the feeling in free countries against secret, or semi-secret, ecclesiastical organisations. The French Government ought to inquire why their police departed from their ordinary routine in this matter, and find out whether any ecclesiastical individuals are interfering with the acts of their executive. The popular idea in England has hitherto been that Marshal MacMahon and the Republic govern France, and not intriguing ecclesiastical personages. The sharp criticism by M. Leymarie of the rambling pastoral against Spiritualism issued some months ago by the Archbishop of Toulouse, doubtless tended to irritate the priestly fraternity.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

ON Thursday evening last week, at the ordinary fortnightly meeting of the Psychological Society, held at 11, Chandos-street, Cavendish-square, London, Mr. E. W. Cox, serjeant-at-law, presided.

The minutes of the last meeting were read and confirmed.

PLANCHETTE WRITING.

Mr. F. K. Munton, honorary secretary, said that a lady well known to the Council, had sent a letter to the society on the subject of planchette writing. She stated that some years ago a young lady whose parents were dead, became her travelling companion on the Continent; she had a little brother who remained in England; he was young and independent, both the children having been left in very good circumstances. While abroad they accidentally met with a lady who had a planchette, an instrument at that time unknown to both of them; after they had seen it at work, they ordered one at Frankfurt, where planchettes seemed to be well known. They tried it often. Under her hand alone it would only move in curves, and under the hand of her young friend it would not move a single inch. When, however, both their hands were placed on it, it went like lightning, writing intelligently, dotting the i's and crossing the t's. By this writing, friends long since dead gave assurances of love, and warnings of danger. One day, while they were at Baden, she returned and found her companion sitting at the planchette with tears in her eyes, for she said she had been waiting a long time, but it would not move an inch. They then both put their hands upon it, and her friend asked why it would not move for her alone, but only for her companion. The answer was "because she is a medium; she has become one through mental sufferings." They then went for an excursion, and on their return they sat at the planchette again. The names of several of the relations of the young lady were given, and they prepared her for some approaching calamity. At last the planchette said, "Your brother Charlie is dead." It further gave minute details, including names of places; it told them of a pony, and of a lane, and how, when some one opened a gate, the pony shied, and the brother struck his head against a sharp stone. He was carried to the house of a friend, and died shortly afterwards. After the receipt of this message it was with difficulty that her young friend could be persuaded not to start for England that night. A telegram was sent instead, and they were so overcome with grief that they could not sleep, so they sat up all night. Sometimes they questioned the authenticity of the message, and the planchette said, "If you don't believe it, his spirit will appear." It further said that the brother was at the Manor House, Aylesbury, where his uncle was making arrangements for the coroner's inquest. It told them to look in the *Times* of a certain date; they did so, and found an account of a young gentleman who had been killed in the way stated, but the name was different, which made them doubt the original narrative. Soon a telegram came from the brother, saying that he was all right. They then asked the planchette what it meant by giving them such cruel messages, and it replied, "We heard you say that you wished for some mental suffering to make you a medium, so we gave it you." (Laughter.)

Mr. Serjeant Cox remarked that it was all a case of the working of one half of the brain of each sitter with the knowledge of the other half of their brains.

ON THE PSYCHOLOGY OF WIT AND HUMOUR.

In the course of his paper Mr. Serjeant Cox said that no two words in our language were more used and more abused than those which were its subject, namely, "Wit and Humour." They were commonly used as if the same meaning belonged to both. Towards the close of his exhaustive paper he drew the following conclusions: 1. That wit and humour, although intimately allied, are not identical; 2. That wit consists in unexpected resemblances discovered in things apparently unlike; 3. That humour consists in unexpected differences discovered in things apparently like; 4. That the perception of wit and the perception of humour are distinct mental faculties—many persons have a keen sense of humour who have little perception of wit, and many having much wit without a grain of humour; 5. That the law of humour is a keen sense of the ludicrous. That the ludicrous is a keen sense of incongruity. That the incongruity that exerts the keen sense of humour is not incongruity in physical aspect or qualities, but moral incongruity, either present or suggested; 6. That this sense of incongruity is the sense of the ridiculous, and is expressed in laughter; 7. That laughter is peculiar to man, because man alone possesses the sense of moral incongruity; 8. That the wise purpose of this sense of the ridiculous which is the basis of humour, is the preservation of moral order, through fear of the ridicule that always attaches to incongruities and absurdities in conduct; 9. If this be correct, it follows that ridicule, although not—as it has been called—the test of truth, is a test of propriety.

After a short discussion the proceedings closed.

Mrs. WOODFORD has changed her address to 90, Great Russell-street, London, W.C., where she says that her object is "to provide lady and gentlemen investigators and Spiritualists with pleasant rooms, refined harmonious circles, and good circles." She will begin carrying out this programme in a week's time, and will probably give *séances* on Thursday and Saturday evenings.

WITH reference to the lock of hair stated by the spirits to have been carried from Portsmouth to one of Dr. Monck's *séances* in London, we are informed that it was seen floating across the room from near the cornice of a bookcase; and travelled diagonally downwards to Dr. Monck's head. As the evidence is not complete that it was the same lock of hair which was severed at Portsmouth, responsible witnesses should try to get autograph letters carried between the circles, and authenticate the facts with their names and addresses.

THE PUBLIC RECORDS OF SPIRITUALISM.

MR. PEEBLES has once more left his home to travel among Spiritualists in distant lands; he is now in Mexico, just before the hottest season begins, and while the country is suffering, as usual, from chronic insurrection. In the course of a letter which he has written to the *Banner of Light*, he narrates how he attended a *séance* at the residence of General Gonzales in the city of Mexico, and was informed that there are about 6,000 Spiritists in the town, that there are 60 known circles in the Republic, and that 63,122 Mexicans have enrolled their names as avowed Spiritists. Here, then, is information of the existence of a large body of our brethren, of whom almost nothing is known in England, and the same may be said of the thousands of Spiritualists in Spain, with their numerous journals, and of the fair proportion of believers in the subject to be found in Portugal. It would appear to be one of the chief objects of a National Association of Spiritualists to deal with national subjects, and it has all along been a matter of wonder to us that more has not been done by the managers of the establishment at 38, Great Russell-street, to collect and preserve more of the current and permanent literature of Spiritualism produced by foreign countries. The solitary step of regularly obtaining and preserving their journals would neither involve much work nor much expense, yet they cannot be found in the archives of the National Association, neither are they to be seen on its reading-room tables. Up to the present time statistical information as to the number of societies at work in connection with Spiritualism in various towns throughout the globe has not been collected for historical and other purposes, by any central body, and the first one which undertakes the work will obtain an amount of influence and respect throughout the Spiritualistic world which those who may come afterwards into the field will be unable to rival. Spiritualists everywhere would also be glad if some central body would collect information, as to the number of public permanent libraries existing in connection with the movement throughout the world. Students would then know to whom to write to obtain information which they could not gain from any collection of works in their own country, and authors of books, who would be glad to place them in public establishments where they would be both preserved and read, would be equally pleased to receive the information which is now lacking. In collecting materials of national and historical value such as these would prove to be, the British National Association of Spiritualists would do itself honour; but it does not appear to have done all that it could do and all that it ought to have done in this respect.

ON THE EXACT MEANING OF SOME TERMS COMMONLY USED IN PSYCHOLOGY.

GOETHE wrote, "All that is wise has been thought already: we must, however, try to think it again." To this might be added, all that is wise has been spoken already, yet we must utter it again; because the phrases of one generation do not suit those of another. Hence it is that we find in the history of thought a reverting to the study of the most rudimentary ideas; and this occurs on the eve of any great intellectual advance, as old weapons are furnished up and renewed before the fight commences. The world of thought (at least in England and America) is now on the eve of another such advance, of a victory to be gained by the struggle of philosophers over "the powers of silence." The eternal sphinx, nature, is just going to make an utterance; so we had better learn an universal language, that we may understand her when she does speak. Words fraught with enormous meanings are carelessly brandished about; but no one succumbs beneath their weight, because they are not selected to suit the armour of each opponent. The terms "individuality," development, evolution, consciousness, death, life, spirit, soul, force, even good or evil, are each of them precious as Solomon's seal to some party or another, yet fail to convey an idea to others. It is the purpose of this paper to study a few of these words under the light of recent discoveries and conclusions.

I.—DEVELOPMENT—EVOLUTION.

First concerning development and evolution. These two words have been used by the school of natural students, frequently called materialists, because their researches are in the realm of matter. To them the world owes an infinite increase of knowledge, and also a rectification of some erroneous assumptions. To them (or rather to their own too assumptive conclusions) we are also indebted for an advance in philosophic induction. Such an assertion as that "matter contains the promise and potency of every form of terrestrial life," makes us reflect and question whether the limits of the known are coincident with the limits of the knowable, and whether the now humanly-knowable is the limit of existence, not to say of being

itself. To the materialists we owe the valuable terms development and evolution; but there is no reason why these words should be the sole property of that school: they are equally needed by the psychologist, for psychology is but a less materialised form of life, or development of force. The psychologist, like the materialist, finds that life advances in ever upward development. He finds that as matter, when thrown off from one organism, is utilised by another, having been somewhat altered and suited to the purposes of the latter organism by its previous condition, so thought (or the inner essence, by whatever name it be called) is never annihilated, but is, in orderly sequence, caught up and utilised for the benefit of some other organism. And with the materialist, the psychologist marks a distinction between development as the orderly outgrowth of the same form or manifestation of life, and evolution as the orderly outgrowth of some new form from the old form. But the development of the old form is ever carried out as far as its nature will permit before a form, to be called new, is evolved. This is particularly observable in the individual, and in the race where intellectual development is in question. No new thought is attainable till the old thought has been utilised and developed to its utmost; no new teaching, whether by intuition, by revelation, or by human tongue, is possible till the former lesson has been received into the system and worked out again.

II.—DEATH.

Concerning death. The changes in the meaning of this word have been many. To the ancient Jew death implied extinction—annihilation, complete and entire; to the ordinary Christian it now implies the dissolution of the material portion of the individual for the release and elevation of his immortal spirit; to the physicist it appears as a dissolution of the entire being, with consequent obliteration of all individuality, for he deems that nothing is destructible, yet nothing at death is retained with individual consciousness; he considers that dust goes back to dust, and thought goes back to the general mass of surrounding intelligence. "Man," such an one says, "is not now the same for two minutes together: his body is a constant flux, and his mind is a succession of ideas, known only by their change, and both are inseparable parts of the forces all around. An individual is where the forces of nature work together for some special purpose. Individuality is entirely dependent on organism, and when the forces are separated and the organisation destroyed, then is the individual destroyed." But to the psychologist death implies something else. With the materialist he considers that the mind, as well as the body, is a constant flux, and that both mind and body are considerably affected by mortal death; but as he does not consider with the ordinary Christian that man is made of only two distinct things, body and spirit; so neither does he consider with the materialist that man's body expresses the potency of the whole of his nature. The psychologist considers that the grades between matter as tangible and visible to ordinary senses, and the innermost invisible essence (known as life, or force, or spirit) are innumerable, and that the process of death is merely the casting off of some of only the most concrete, and, to us, tangible forms of matter. He does not think that death sets the individual free from all the laws of time and space, but only from those which bind creatures in that phase of existence in which we now dwell.

There is a condition of matter, invisible to ordinary people, but evidences of it are given by sensitives, clairvoyants, and mediums, who have told us a good deal of the manifestation of matter just beyond—or within—what we perceive. The aura round living creatures, the traces of organisms remaining after they have been removed, the embodiment of feelings even into visible forms, all these belong, not to an utterly immaterial and eternal condition, but to a sphere of existence bordering closely on that in which we now are. What is there perceived may be termed embodiment of life, not incarnations of it.

Newton and others have asserted that matter is not solid, but is a mass of atoms scarcely touching each other; that, for instance, a pig of cold iron is a rapidly fluctuating mass of spherical atoms; and more modern physicists say that force permeates matter, moving and vivifying each separate atom, and causing that incessant change in them which is the evidence of what we call life. These two assertions correspond with the psychological dogma that matter is interpenetrated with spirit in a manner inconceivable by us who can now perceive only some phases of matter—that existences of a different nature to our own may be living in the same world with us, using the same elements, permeating our atmosphere, and absorbing those rarer ethers and modes of force to which we are not sensible.

For, as we are at present constituted, "Two thirds of the rays emitted by the sun fail to arouse in the human eye the sense of vision. The rays exist, but the visual organ requisite for their translation into light does not exist. And so, from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of the proper and intellectual organs to translate them into knowledge, as far surpassing ours as ours surpasses the *Iguanodon* and his contemporaries."—(Tyndall's *Fragments of Science*). It is agreeable to the laws of development that the eyes of the mortal should be opened to the perception of these rays in the condition following immediately on the death of the body. Becoming percipient of these rays, all things would appear in a new guise. If here, with perception of only one third of a ray of light, we are yet able, through our organism, to postulate the infinite and to conceive the ideal, what will not be our material and spiritual powers when our senses are more opened? For it must be remembered that the five senses are five hindrances to the full perception of even matter; they limit us in sensibility to only certain forms of existence. "If," as George Eliot says, "we had a keen vision and feeling of all ordinary life, it would be like hearing the grass grow, and the squirrel's heart beat; and we should die of that roar which lies on the other side of silence." And yet, what would madden or kill us now, is what we imagine will be our normal condition after death!

The psychologist considers death to be an unveiling of the powers of

perception—a partial dissolution, and the destruction of many notions gathered during the earth career, necessary to that condition, yet impossible in another. If hearing, feeling, and sight be but three modes of perceiving the various speeds in the rates of vibration in particles of matter, what a complete change would pass over our conceptions of it when our sensations concerning it are altered! Is it any wonder that, with this slight change in their modes of perception, the departed may find it difficult to tell us much about themselves? Is it any wonder that psychic mediums confound their own senses, or that we frequently hear them say, "I am such and such a sensation," or, "Knowing a thing is actually being that thing?" Is it any wonder that death should be so immense, yet so small, a change, that the dead should retain some degree of memory, yet find it difficult to express themselves to us? To the psychologist who rejects no reliable evidence, and who works inductively as well as deductively, death is only part of a process in the kaleidoscope of evolution. It is not, as pessimists would say, the climax of a failure, nor, as optimists hold, the happy termination of fulfilled career. It is to him simply the cessation of action, in the grossest forms of matter alone, of that selecting power whose presence had collected the atoms together, and had enabled the various forces of nature to affect them.

III.—INDIVIDUALITY.

The question of what this selecting power is, leads to the consideration of the word "Individuality," as it is generally said with supreme certainty "that which survives is the individual." But with an equal supremacy it is asserted (as quoted above) that "individuality is where the forces of nature work together for some special purpose; and when the organism is destroyed, then also is the individual destroyed." But the psychologist persists in asking what it is which thus makes "the forces of nature work together" for a given time, whether for the hour of a gnat's existence, or for the hundred and fifty years of an oak tree, or for the threescore and ten of a man. What is it, he fairly asks, which thus persists and then desists? There is evidence of some selecting power within, which is more persistent than the forces it employs; for—as an illustration—though I and my dog may eat exactly the same food and breathe the same air, yet never do the molecules of matter absorbed by us fail to continue to form my appearance as a human being and his as a dog. "Certainly (Dr. Radcliffe, *Contemporary Review*, December, 1874) the visible body is transitory, the matter of which it is made is in a state of flux, and is constantly passing from the inorganic to the organic world, and *vice versa*; and yet, underlying this ceaseless flux, there is something abiding, archetypal, spiritual (shall we call it?); something by which these ever floating atoms are, for a time, compelled to take on themselves the bodily form in which they are presented to the senses. There is in man that which is beyond the reach of the senses, a man transcorporeal, a body celestial and immortal, as well as terrestrial and mortal." This transcorporeal being is, we may conclude, the individual, so far as individuality exists at all. But then, on looking closely into what constitutes individuality, we have some difficulty in finding it at all: for whilst some people consider it the one reality in a phenomenal existence, others regard it only as a form of consciousness. Whilst some would accord a death-surviving individuality to all humanity, others would reserve it for those alone who attain during earth-life to some more developed condition than that with which they were born. A third party would grant death-surviving individuality to all forms of existence; whilst a fourth would reject it for any. We are, therefore, thrown back on the consideration of what is meant by individuality, and the first answer is given in the fact that the proof that you are not me, and that I am not you, is because we perceive things differently, and even perceive different things. Individuality has been well defined thus: "Certain capacities and incapacities; certain affinities and repulsions; and, above all, a limited consciousness must ever constitute individuality." For it is evident, that could we all be impressed exactly alike by the universe, could we all see everything in the past and in the present exactly as it really is, and not only as we now perceive it, merely partially, between us all there could be no difference in those perceptions which now constitute plurality. As Mr. Doyly Snow says in his theologico-political treatise, "the many who attained this one central view would be annihilated as separate persons; they would be merged in one and the same mental unity." This realisation of the infinite, so utterly impossible to us in our present limited condition, is and has ever been the hope of every thoughtful heart, whether heathen or Christian, regardless of the problem where self would be when merged in the Universal All. Individuality, regarded as only certain capacities, as only a few affinities, and as only a limited consciousness, must, therefore, lie in our organism, not in our innermost essence, for that (which will be hereafter considered under the word Life) we must hypothesise to be eternal as it is universal.

But the psychologist does not assume that individuality ends abruptly with mortal death: on the contrary, regarding that change as only one in the incessant flux and reflux of life, he considers that the limitations of organism will still, though in a less degree, preserve to the infinite germ within those incapacities which constitute individuality.

"Eternal form shall still divide
The eternal soul from all beside."

Nor is it with him a mere assumption, powerful as that is when based on the argument that the selecting power must be more abiding than the forces it employed during its earth career. The scientific psychologist accepts the evidence given by modern Spiritualism for such as it is worth; and from that he learns that individuality belongs, in some sense, to all existences, below the human, as well as human. Though he may reject the belief that at ordinary *séances* messages are really given by the actual defunct individuals whose names are spelt out to credulous relatives and friends,—still he is forced to admit that some individuals are at work behind the scenes; not, perhaps, as high in the scale of creation as human creatures, yet consciously individual,

selfishly tricky, and wrapped up in a personality so dense as to prefer the easy representation of falsity to the more difficult teaching of facts. And, further, he perceives dimly, because above—not below, his present philosophy—the benevolent assumption of individuality by powers and spiritual intelligences, who yearn to grant the demands of his soul, by trying to teach him of those things which "eye hath not seen, nor ear heard, nor heart of man hath conceived;" and who, in the effort to communicate with him, are obliged to assume a personality they have lost. It has been well said by an impersonal spiritual instructor: "Spirits of light in the upper spheres are not separated but for missionary purposes which require special identity. They can separate in action, but not in essence. . . . These have the gift of intensifying their ethereal forms for purposes of action: but their spiritual bodies have passed through the second death, and know of no change, save the growth of love and praise."

Since, then, individuality appears to be a result of limited powers, it is possible that individuality—though surviving mortal death—may not be a distinctive and inherent property of the soul through all eternity. If, with Mr. St. John Mivart (*Con. Review*, April, 1875), we admit that "a soul is a single form of force, evoked by concurrent circumstances from potentiality into actuality," we may add, with another philosopher, "all individualism is externalism. As you go *in*, you become universal." Externalism is not assumed to end, any more than it may have begun, with the career as a mortal human creature.

But though Mr. St. John Mivart has been quoted, still the psychologist is not prepared to admit that "the soul is a single form of force." For, as the body of a man is formed of multitudes of molecules gathered from surrounding organisms and from inorganic elements, so (it is now held) what is ordinarily called "himself"—his individuality—is formed likewise of a multitude of portions of other individualities, of inherited and acquired spiritual germs, which are modified or improved by surrounding circumstances.

Contemplate such a human being, made up of as many scattered spiritual atoms as he is of material atoms! Truly he is a microcosm. How marvellously is united in him the conscious and the automatic! What a mysterious complication is he of manifold lesser individualisms, of automatic impulses, of conflicting ideas! Is there a nucleus within him? Has he actually any individuality? We assume that he has, and that the predominant majority of similar impulses forms the nucleus, or individuality. This majority exercises a tolerably determinate power, and may be called the selecting power, or individuality. But, like all other majorities, it is subject to defection in some of its members, and to the addition of new and somewhat differently-minded members; so that the dominant party is seen to change its tone in the course of years. Motives which were autocratic rulers at one time become subordinate at another period, and principles which once were unable to assert themselves attain to a wise predominance in later times. "The inner man is renewed day by day;" so much so that, in the great spiritual development which ought to go on within him, a change so complete may appear as to deserve the term of "being born again."

Nor is this selecting power peculiar to man. The zoophyte fastened to a rock and the cabbage rooted in the ground possess likewise an individuality or selecting power, which is probably as rudimentary and simple as is its organic or inorganic covering. To the creature sufficiently developed to be able to move from its birth-place the psychologist would accord a more highly-advanced indwelling individuality. To animals having some degree of nervous organism must be accorded an indwelling selecting principle, which (though probably possessing in itself larger faculties than it can express through its organism) is yet not endowed with as high a conscious selecting power as we attribute to humanity.

Let it be remembered that I have assumed the selecting power to be ever the majority of impulses; and, with this in mind, let the reader consider how the survival of these (as cohering together after the material dissolution of death) would depend on their superiority to the matter which is affected by that death. If the selecting powers have been exercised only on the needs of their temporary body, it is impossible to conceive of their being able to cohere together for a long period after the dissolution of that body. Our acquired knowledge is not yet sufficient to enable us to say how low in the scale of organic life any individual survival is possible. But—on the conclusion which we are obliged to admit—that the selecting powers progress in sensibility and in consciousness as matter progresses—we may suppose that the selecting principles in the lowest vegetable organisms may possess no death-surviving individuality, but may be reabsorbed by some higher organisms. Yet, though dispersed, they will continue to proceed in the upward scale of phenomenal existence, until so complicated an organism will be produced, as to develop a capacity of choice between two things to be selected, and here some individual-survival may begin.

IV.—ELEMENTARY SPIRITS.

In these survivals of a feebly-developed individuality, below the reasoning individuality of man, is found the place for those existences called elementary spirits. In his ordinary condition, man has no conscious contact with these beings; but the magician and the madman could tell us a great deal about them. Here are the Ariels and the Pucks whom the Prospero and the Oberon command. Here are the Banshees and the tutelary wraiths whom anciently localised families still claim as an inheritance from their forefathers. And here, too, are those terrible vampires who obtain abnormal possession of a human being, and produce the mental disturbances causing some forms of insanity. For "Possession" is an active fact, and a very inconvenient one to the impersonal theories which are now the fashion with physicists. But the testimony of the insane is so universal as to be undeniable, about their consciousness of the presence and influence of certain creatures, cunning as low mental mortals, frisky as kittens, or foul as dogs, or full of tricks as a monkey, or cruelly domineering as a tyrant. Here, too, we may

perhaps eventually find the source of those untrustworthy communications, those strange yet useless "physical manifestations" which meet the psychologic student on his initiation into abnormal conditions of life, in the ordinary *séance* with professional mediums.

The advance in organic life has been great before this "deposit of spirit" is produced. We are here indeed close on the region where conscious will presents itself. Here may be classed the faithful dog who prefers long watching over his master's safety to the indulgence of his own ease; an almost moral consciousness, which will not probably be extinguished or entirely dissipated at death. We conceive the aggregate of the impulses within him to be capable of some individual survival which can be partially utilised in some yet higher organism; where it will be, not the sole individual, but will join with many other inchoate developments of life, to form the conscious ego of some creature whom we call human.

V.—LIFE.

Since then, under these considerations, individuality collapses into the majority of dominant impulses, and which is apparent wherever there is life, from its lowest to its highest manifestation—we are now led to consider the word Life. What life is, it would be impossible to say, unless with Shakespeare we own "That that is, is." All I propose to do here is to consider the meanings attached to life and its correlates.

Life is a word out of fashion just now. Scientific men of a certain school have substituted for it the word Force, which term implies the one step beyond the present ultimate of their researches. Religious people have also given up the use of life, preferring spirit when speaking of that which animates humanity, and relegating life to the lower automatic existences, and to the automatic functions of the human body. They make this nice distinction in accordance with the theory that man possesses within him an immortal something quite different to anything possessed by the lower creatures. Spirit is, they consider, a more direct influx from Deity. But there is some capriciousness in this distinction, and also much ignorance of the effect of the organism in expressing or repressing the indwelling life.

As far as research and revelation have at present gone, there is no possibility of discriminating between life and spirit. All that is assumed of, or attributed to, either, is common to each. And so with force, all that is attributed to it is identical with what is attributed to life and spirit. Neither of them is perceptible except through organisms; the sun-force which develops the forest leaves, and the spirit which spoke through Isaiah, are both visible in their effects only. We cannot tell whence either comes or whither either goes. We only know that by whatever name we call it, it is a presence immanent in the universe, yet never visible. And if the reader will for a few moments consent to consider life, spirit, and force, as three terms for one and the same thing, he will find the means of reconciling very divergent schools of thought, who are in fact separated by their terms far more than by their doctrines.

The Book of Genesis and the books of Goethe, Darwin, Bastian, &c., all put forth, though in diverse phraseology, the assertion that chaotic inorganic matter, becoming imbued with force, or life, or spirit, produced gradually a somewhat more complicated organism; for, "it is in fact one of the most fundamental truths in biology that the performance of functions—or, in other words, the occurrence of actions of any kind in living matter—tends to occasion structural changes therein" (Bastian, *Contemporary Review*, January, 1876).^{*} Through successive alliances of matter and of life, or force,† the vertebrate creature was evolved, and at length the intellectual being appeared. In other words, the life which had been used, expended, and re-employed in the earlier creations of the mineral and then of the vegetable world, was, by its very embodiments, raised in the power of expressing itself, and was therefore improving coincidentally with the improvement of the matter through which it passed with endless flux and reflux. More complicated organisms were able to embody a more delicate expression of life, which life again was able to develop a more delicate and complicated organism, the life acting always as an aggregate of selecting impulses. This perpetual dual development has been a preparation for a yet higher evolution; and each production has been a step by which its successor ascends the ladder of eternal progression. Thus the growth of the diplomatist out of the infant in the cradle is but a continuation of that sequence of conditions, physical, mental, and spiritual, which formerly produced man upon the earth, and which the Infinite wisdom had already employed when embodying itself in the lower forms of organic life.

It must not be forgotten that matter, however highly organised at one moment, is capable of resolution back to its elements at another; and, similarly, in our ignorance we cannot deny that life, phenomenal as it always appears to us, may be capable of re-absorption back to its universal source. For, as at present constituted, he can know nothing of it, but in its manifestations. It eludes us with its proteus-like form; it is the maddening Naya of the philosopher, the unbelieved glory of the prophet, the unfulfilled love of the poet. If for a moment we think, we see it in the individual or selecting power within each organism. It confounds us by the limitations of that individualism, and we are forced to own that this cannot be the mighty universal principle, since this individualism is but finite and limited. And, if for a moment we relapse with the mystic into the conclusion that the infinite lies somewhere apart from the finite, and that there is some far off condition where eternal pure being dwells, separate from these transient existences, we are again confounded by the material facts we have before us of the indestructibility of matter, and of its eternal permeability with life. So that, from incapacity to prove further, we are obliged to admit that, as

far as we can travel in thought, no point can be gained whence we can perceive any distinction between life (force or spirit) and the Supreme, as we conceive of Him. We can only postulate that life is an unity in its essence, and is multiform only in its phenomena. This is no new idea; many years ago Synesius, Bishop of Pentapolis, wrote in one of his Latin Hymns:—

"A fragment of the Divine Parent descended into matter;
A small portion indeed, but it is everywhere the One in all.
All diffused through all, it turns the vast circumference of heaven,
Preserving the universe: distributed in divers forms, it is present.
A part of it is the course of the stars; a part is the angelic choir;
A part—with a heavy bond—found an earthly form,
And, disjoined from the parent, drank dark oblivion."

It is a happy belief that we are parts of this lovely all, though we are so now unconsciously, having "drunk dark oblivion." We are rejoiced to feel ourselves united in closest brotherhood with all the inconceivable forms of love and intelligence, who fill up the vast void between us and the Supreme; and we find ourselves more truly "lords of the creation yet below us," when we look on it as expressing, automatically, the life which it is our work as mortals to develop consciously. Not that we would insist that all selecting powers below ours act only automatically, any more than we can claim a free will; for all the freedom of choice we possess is but the liberty of an enchained dog, who has the choice only of reposing at the length of his tether or within his kennel. The limit of our powers and the extent of our consciousness is certainly greater than that of the polyp who can only select to swing with the lapping waves or adhere motionless to the rock; but we are bounded, as they are, by the limitations of our nature. It is only within the limitations of that nature that we can exercise a choice. But it is undeniable that, no matter how narrow be the limits for the exercise of his will, still the man who can abstain from the exercise of an impulse or the gratification of a desire, is infinitely higher in the scale of existences than is the man who cannot control his impulse or exercise a choice. Indeed the power to judge and control our instincts implies the presence of something new, and non-existent in the lower forms of life. As Mr. St. John Mivart states it (*Contemporary Review*, October, 1874): "With our entrance into the world of self-conscious reason, and of some degree of volition, we impinge on another order of being from that revealed by all below it—an order of being which the cosmical universe intersects, as the different lines of cleavage and stratification may intersect in the same rock."

Here truly we find the evolution of new faculties and new perceptions. Here the consciousness of self, the attainment to which was a great advance in some of the lower organisms, begins to develop into the consciousness of a something besides self. As "at first the selecting power had to concentrate to live externally, so now it has to radiate to live internally," until at last it is able to conceive of ideas, to postulate the abstract, and even to love something beside the objects which conduce to its own immediate comfort. In the first dim consciousness of a "law within," of "an ideal good," of a power that "works for righteousness," we find the germ of a fresh capacity, accrued to the selecting power. By gaining a small conception of the infinite it has "passed from death to life," from that merely material existence which will be entirely dissipated at death, to a consciousness of principles, which consciousness will not be wholly dissolved with the first casting off of the grossest forms of matter. For there are many deaths and births beside physical mortality and generation. We die daily to the outer as we apprehend more and more of eternal principles; we die into life as we outgrow merely personal, in the perception of universal interest. "This is life to know Thee;" and when such life has been experienced, then mortal death ceases to be as important an event as is that death to self, to which he daily joyfully submits, and which tends to diminish his individuality. These inner deaths and births suggest, by their very incompleteness, the necessity for some after-condition of individual survival, where we may learn and experience things concerning the material universe and our relations to it, which we have not acquired here. We cannot be content to admit that we have risen, externally and internally, by gradual ascent from the lowest organism, unless we may expect to continue our upward journey through all forms of matter. "There is nothing more surprising," said Dean Stanley (University Sermon, December, 1874), "in being told that man has sprung from the dust of the earth, than that a Newton and a Shakespeare sprang from a small sleeping infant without speech and reason. But it would be new, it would be against all fact and experience, if we were told that, because of this humble origin, therefore we could never rise above it. Man looks upward, not downwards. It is the direction in which he looks, far more than the actual look itself which indicates what he is. It is not the descent of man, but his ascent, which indicates his true nature and being."

G. T. C. M.

AN ABRIDGMENT OF SWEDENBORG'S WORKS.—The *Banner of Light* announces that the Swedenborg library, from the press of Claxton, Remsen, and Haffelfinger, Philadelphia, is to be comprised in ten or twelve small volumes, red-edged and tastefully bound—reminding one of the Bric-a-Brac series—and is to present to modern readers a popular but comprehensive summary of the writings of Emanuel Swedenborg. The design will be hailed with delight by a wide class of readers. The voluminousness of Swedenborg, together with the amount of what seems to be involved, mystic and repetitive in his writings, deters the bulk of readers from making that acquaintance with his teaching and philosophy which they would be glad to make if they could but have an intelligent guide through such a wilderness of reading. This undertaking seems to promise just what they want. The editor is Mr. B. F. Barrett, who labours under the auspices of "The Swedenborg Publishing Association."

^{*} Here is an axiom from the materialist school, which is one of the rudimentary laws of the higher Spiritualists.

[†] Henceforth in this paper life will be used as synonymous with force and spirit.

Correspondence.

Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

MORE ABOUT PUBLIUS SYRUS.

SIR,—Yesterday I introduced to Mme. R— (the clairaudient medium through whom I have received the remarkable Latin communications from Publius Syrus) two English friends, whom I shall call Mr. and Mrs. Z—. I regret that I have no right to print a name to which attaches a high University and public reputation. They are investigators, and have had some experience, though I have not asked for their conclusions—if, indeed, they have reached any. I wished them to witness an attempt I proposed to make to obtain from Publius Syrus a fifth maxim or sentence in continuation of the four (in Latin) already received by me. I sat first at the table with Mme. R—, and received (as usual) a communication from my mother. Then asked if Publius Syrus was present? No. Could she bring or send for him?—Would try. After a minute or two he was there. “I beg you to give me another Latin maxim, to enable me to go on accumulating the proof of the reality of your presence. Please give first your name; not for me, but for the satisfaction of my friends here.”—“*Publius Syrus*.” “Give me, too, that of your great friend and protector.” “*Julius Cæsar*.” (Observe that he did not give our modern form of *Cæsar*.) Mme. R— might be presumed by this time to know that fact, though she could not have known about the K; so I then asked, “Give me further the name of your contemporary and great rival as an author of *Mimes*, with whom you held a public competition in the presence of *Cæsar*?”—“*Laberius*.” (Right). Mr. Z— then wrote in his note book, and asked me whether he would give the name of another contemporary whom he had in his mind. I made the request of Publius Syrus; but the first letter, as tilted by the table, was not correct. Mme. R— remarked that the spirit perhaps was not in rapport with my friend, who was a stranger, there for the first time, and therefore could not read his mind, and suggested that the name desired should be communicated to me. This was done, and the name was then correctly spelled out, “*Dolabella*.” I then proceeded to ask for another Latin maxim, however short it should be, as time pressed, when the following in French was given: “*La vérité est un stylet aigu qui entre profondément et douloureusement dans le cœur des masses, qui le plus souvent sont plus blessées de ses coups qu’heureuses de la morale qui elle leur apporte.*” (Truth is a sharp stylet which pierces deep and with pain into the heart of the mass of men, who often feel more the wound of its blows than the happiness of the moral which the truth brings). I was about to say that I would come another day to ask for the translation of this, as I had already occupied so much of Mme. R—’s time, when the spirit said, “I am going to translate it,” and then was written “*Veritas ensis*.” (Truth is a sword.) Something curious followed. The letters *sluff* came. “This is nonsense; pray begin again.” “*Quis*—but this is not the same spirit,” said Mme. R—; “the movement of the table is different. Are you still Publius Syrus?”—“No.” “Is he still here?”—“No.” He had gone after giving “*Veritas ensis*.” I then presumed that he had gone because he read my great regret at this monopoly of the time, and my wish that the translation had been left for another day, and that then some other spirit had stepped in, as often happens. But it afterwards flashed on me that “*Veritas ensis*” was meant by Publius Syrus to be the whole, a very short maxim, in accordance with my request, and that it was left to my own reflections to evolve out of those single words the fuller thought contained in them as in germ. A sword does, indeed, give deep and painful wounds, and when that sword is that of a new truth which the heart resists or shrinks from, the quivering pain from the blow of the sword is, to the mass of men, greater than the enjoyment of the moral good which accompanies the piercing truth. Those who have indulged in the wild notion that these Latin sentences were unconscious creations, or recollections, or translations made by my own mind, will hardly suppose that I could ever have translated the above thought, as it had been given in its developed form, into the mere two words which Publius Syrus gave as his intensely condensed translation, of course.*

Mr. Z— then sat at the table, but no spirit which had been known to him came. Mrs. Z— succeeded him, and Mme. R— proposed that they should wish for the presence of some sympathetic spirit which had been known to both of them. They had some difficulty in fixing upon any. At last they did agree upon a name in regard to which they wished to see what would come of it. It was not till the whole was over that they explained to me *who and what* was the spirit they evoked by their wish. They asked for the name, or, rather, “what we commonly called you.” “*Poc*” was spelled out, and then followed some difficulty about the spelling of the rest of the name, but it was completed with “*cy*.” “Yes, *Pocky* is the familiar name applied to her. As she was a child of only five years old, she could not be expected to be strong in spelling.” Mrs. Z— then asked her for the name of her little companion. “*Cic*” was given, and then, again, a difficulty as before, as *Pocky* would not have shone at a spelling-bee. But they considered that as sufficient, the name in question being *Cissey*. (These difficulties in spelling, which caused Mrs. Z— to have to go several times through the alphabet in vain, showed that it was not thought-reading, but the real inability of the five-years of age to spell.)—“Now *Pocky*, dear, tell us your colour.” “*Li*.”—“That’s right *Pocky*, dear, you are a clever little girl. Go on.” To expedite matters I suggested to fill out at once the word “light.”—“No;” and it was filled out by Mrs. Z— with “*Little*.” Her husband and herself smiled and laughed together

as this proceeded. I could not make anything out of the letters which followed—“blackings,” till Mrs. Z— completed them with “*rl*,” and divided the whole into “*Little black Ingin Girl*.” They explained that it was nobody whom they had known in life, but a little child spirit with which they were familiar at certain private *séances* in England, named *Pocky*, who always described herself as the “little black Indian girl.” A further proof of her identity was this: several times in the course of the operations above described there occurred a peculiar and prolonged quivering of the table (which I have witnessed before). “She is laughing,” explained Mme. R—, who understood nothing of what was going on in English. Mr. and Mrs. Z— said afterwards that she was a funny little creature, who was *always laughing*. They explained the origin of the name “*Pocky*.” When she first came to the circle in which they knew her she gave her name as *Vergolami*, describing herself as a little Hindoo girl; but the circle, owing to some confusion between East Indians and American Indians, took to calling her “*Pocahontas*,” the famous daughter of the great Virginia chief Powhatan, who, after saving the life of the handsome and gallant English captain, John Smith, from her father’s uplifted war-club, completed her good work by marrying him, and making him the progenitor of some of the “F.F.V.’s” (first families of Virginia). *Pocahontas* soon became familiarly “*Pocky*,” for short. Time did not permit our carrying the *séance* further. Needless to say, that my friends went away highly satisfied, to return to England next morning. I only regret that I feel compelled to veil under the anonymous Z. their own distinguished name, but I may give it confidentially to the Editor.

J. L. O’SULLIVAN.

Paris, April 22nd.

MR. BLACKBURN’S SEANCES.

SIR,—At the *séance* held, with Mr. Eglinton as medium, at the rooms of the National Association of Spiritualists, 38, Great Russell-street, on Friday last, the 21st inst., there were present, Mr. E. Dawson Rogers in charge, Mr. Arthur Cölman, Mr. André, Mr. and Miss Collingwood, Miss Casey, Mr. Ivatts, Mrs. Lewis, Mrs. Rogers, Mr. and Mrs. Lord, and myself.

Mr. Eglinton had given a *séance* the same afternoon elsewhere, and Joey explained to us, in the course of the evening, that the power was weak in consequence.

The medium having been bound, and the gas turned low, we were, in two or three minutes, informed by raps that the medium was choking. It was found that, he having fallen over sideways in his chair, a tape which had been passed loosely round his neck was pressing too much on his windpipe. The tape was cut, and, in a few minutes more, Joey’s peculiar voice informed us that it was “all right now, Mr. Rogers.” He then told us that if we would sit for hand moulds another night we should get them, and that he had been extremely successful in that way that afternoon with his medium and Mr. A. Cölman, but that the test conditions had been so stringent that the medium’s power was a good deal used up. He then greeted Mr. and Mrs. Lord as old friends, told them that they had just come up from the seaside, and, later in the evening, added, in answer to questions as to when and where they had ever met him before, that he had met them on a Saturday night about eighteen—no, about fifteen—months ago, at a *séance* with Mr. Williams, at which Mr. Eglinton had been present, and which had been held at Mr. Lord’s house. In answer to further questions as to whether anything particular had occurred to Mrs. Lord, he said, “You hurt your foot by falling over a fender.” Being asked whether anything remarkable had occurred to Mr. Lord, he told us that he had had a bunch of violets given him. As this was not what Mr. or Mrs. Lord were thinking of, he was asked, “Anything else?” “Yes, I picked your pocket of your cigar-case, and distributed the cigars to the company; I gave my medium one.” This, also, was not what they were thinking of; so Joey was asked for more information, when he told us that Mr. Lord had been bodily raised, in a perfectly conscious state, to the ceiling. Mr. and Mrs. Lord did not know Mr. Eglinton at that time, and had no recollection of having met him, and the *séance* had been held at Mr. Williams’s rooms, and not at Mr. Lord’s; but, with this exception, Mr. and Mrs. Lord vouched for the accuracy of Joey’s “recomembrances,” as he called them, and knowledge of their movements. Joey also called Mrs. Lord up to the cabinet, and made some further communications to her in a confidential whisper. These were not imparted to the rest of the company.

Before the above conversation, Joey had complained that his medium was inefficiently tied, which was the case. So he was waked up, and carefully tied again in an arm-chair by Mr. Rogers, Mr. Ivatts, and myself, each leg and arm being tied to the chair, his hands tied together, and to his knees. Under these conditions a hand was shown, and some minor manifestations took place. In the meanwhile Mr. Cölman had gone into a trance, and Joey presently told us that he (Mr. Cölman) must come into the cabinet, as Mr. Eglinton’s power was insufficient. Mr. Cölman, still in trance, walked into the cabinet, and instructed Mr. Rogers to place his (Mr. Cölman’s) chair immediately behind Mr. Eglinton’s, and to tie his hands to the back of Mr. Eglinton’s chair. After this, a hand and arm, naked to the elbow, were repeatedly thrust out at different parts of the front, and at the two side windows of the cabinet, which were nearly two yards apart, the doors being wide open, and a curtain hung in front. The interval of time between the appearance at the two opposite windows was sometimes apparently scarcely a second. So far as I could see, the hand was always a right hand, and, I thought, the same hand, though other members of the circle thought it sometimes much smaller than either of the mediums’. There were no rings on it, and it was soft and cool, much more so than Mr. Eglinton’s were a few minutes afterwards when we released him, and found his wrist deeply indented by the tape, and his hands hot and swollen, and much rougher than the one I had previously handled for some time. Mr. Eglinton wore rings on his right hand. I am sorry to say

*It is supposable that the names of *Julius Cæsar*, *Laberius*, and *Dolabella* above mentioned might have been cases of thought-reading, but that supposition in regard to this translation of a long sentence into these two words is simply preposterous.—J. L. O’S.

that I neglected to examine Mr. Cölman's hands after the *séance*, but perhaps some one else may have done so. A face, which from my position I could not see, was shown, as the other sitters stated, very distinctly, two or three times, remaining once in view for some seconds. It was said to be Abdullah's, and was surmounted by a white turban. Musical instruments inside the cabinet were played on, banged about, handed out of the various apertures and taken back again. The voices of John Scott and Ernest were also heard, the former before Mr. Cölman went into the cabinet, the latter after. Aimée also spoke to Miss Casey through Mr. Cölman.

One curious incident at the *séance* was the mesmeric influence which Mr. Ivatts undesignedly exercised over Mr. Cölman, so that before he could come to he had to ask Mr. Ivatts to "demesmerize" him. Mr. Ivatts told us that he had practised mesmerism a great deal, but had never been to a spiritual *séance* before.

The tapes on both mediums were found intact after the *séance*.

A. Joy, *Hon. Sec.*

SPIRITUALISM A FACT.

SIR,—A few weeks ago a young friend of mine, who lately became interested in spirit manifestations, said to me, "Spiritualism is a fact, and it cannot be ignored." After he had gone from me, I remembered that this phrase was often made use of by Spiritualists, and I thought the exceedingly small value of it, in the point of view from which it is generally uttered, is seldom considered. Spirit manifestations, in diverse forms, are facts. But murder also, adultery also, thieving also, gambling also, and an unmentionable number of other ugly manifestations of human depravity, are also facts, in diverse forms. But what better is society for their existence and cultivation? Spiritism must advance very different reasons for its worthiness of cultivation than its mere existence, and possibly of *sensual* demonstration as a fact, before it has any claim upon rational minds, or upon the cultivators of moral and religious science. Of course, sobriety and drunkenness are both facts, and so are chastity and prostitution, justice and knavery, innocence and guilt, but in all these, and in all other opposites, the fact of their existence is by no means the measure of their worth.

The same young friend, above-mentioned, put into my hand last night a pamphlet entitled "Spiritualism Unveiled, and shown to be the Work of Demons." In this pamphlet, all the evils I have mentioned, and many more, are proved to exist to an alarming extent within the precincts of spirit communication, and professional mediumship, and the proofs are *professedly* given from Spiritualistic journals and mediums, *mostly* and especially from those in America.

One short part of an extract, contained in the pamphlet, I will thank you to allow me to reproduce here. It is stated to be from the pen of a "Dr. B. William Potter," and to be from an article headed "Assounding Facts":—

Dr. P. says: "We have, through our own mediumship and that of others, had 'spirit manifestations,' which the most careful and rigidly scientific investigations have shown, beyond all doubt or possibility of mistake, to be of spirit origin. Fifteen years of critical study of spiritual literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic, and thorough investigation of the manifestations for many years, enable us to speak from *actual knowledge*, definitely and positively of 'Spiritualism as it is.' Spiritual literature is full of the most *insidious* and *seductive* doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness. We are told that 'we must have charity,' that it is wrong to blame any one; that we must not expose iniquity, as 'it will harden the guilty;' that 'none should be punished;' that 'man is a machine and not to blame for his conduct;' that 'there is no high, no low, no good, no bad;' that 'sin is a lesser degree of righteousness;' that 'nothing we do can injure the soul, or retard its progress;' that 'those who act the worst will progress the fastest;' that *lying* is right, *slavery* is right, *murder* is right, *adultery* is right; that '*whatever is right*;' that 'sexual union is necessary for health and development;' that it is a great help to mediums to get 'spiritual elements,' but, if the parties are not adapted, it is a great injury and an 'awful wrong;' that 'as persons develop they become unadapted, and poison each other;' that 'variety is more productive of mental and physical development'" (pages 37 and 38 of the pamphlet).*

The large mass of contradictory doctrinal evidence, called from various sources into the pages of this small pamphlet, is certainly a blot on the escutcheon of Spiritism, which will not be easily effaced. But the writer of the pamphlet is in a curious predicament in relation to his doctrine and philosophy of angels and demons. He has no world to put them in. And as to men-angels and men-demons, he does not seem to appreciate the manufacture of such beings at all, by either the good or ill-doings, either of Spiritism or of religion. His angels were created such, and his demons became such by sinning in heaven, and being thrust out. And the only place he can find for them since their fall is "not a place in the midst of the earth or sea," but the aerial "regions round about this earth."

But this letter is already too lengthy to admit of any discussion of this matter, and it will, I am sure, require the utmost stretch of your liberality, Mr. Editor, to allow you to conclude to insert what has been above stated. However, judge for yourself and oblige

THOMAS ROBINSON.

Newtonheath, near Manchester, April 3rd, 1876.

A SEANCE AT THE BRIXTON PSYCHOLOGICAL SOCIETY.

SIR,—A *séance* was held by some of the members of this society on Saturday last at the house of Mr. D. Fitz-Gerald, Loughborough-road North, Brixton, with Mr. Eglinton the medium, at which the usual

* The pamphlet is, I find, a reprint of articles contained in *The Bible Echo*: *A Penny Weekly Religious Newspaper*.—T. R.

phenomena, such as the floating of the music-box, touching the various sitters, and so on, were produced. Then one of a more difficult character was undertaken by the power. A galvanic battery was connected with a bell in a locked box, the key of which was removed, and it was rendered impossible to ring the bell except by touching a small lever in the relay instrument. Special care was taken, after placing the relay under a glass cover, to fasten the cover down by means of gummed paper, over which lines were drawn, so that the least attempt to move the cover would have been detected.

There being a doubt in the first part of the *séance* (in darkness, with the medium's hands held on either side) that, although the bell was rung, one side of the cover had been disturbed, the experiment was repeated in the after part of the *séance*, held with just sufficient gas-light to read by, when the bell again rang repeatedly. At the termination of the *séance* the paper fastenings were found intact. A more severe test is in contemplation next time, namely, to lock the whole apparatus in a box; but the test just described was sufficiently startling and satisfactory.

In addition, the direct voice was heard; in fact, an almost continuous conversation was kept up. Several spirit forms were presented to view, and at one time the medium and the form were seen at the same instant. A lock of hair materialised, and a piece of muslin, were also given, for the genuineness of which we have only the spirit's word, as we did not see them cut off. In this *séance* no tests were imposed upon the medium, *i.e.*, he was not tied up.

H. E. FRANCIS, *Hon. Sec.*

"HAFED," PRINCE OF PERSIA."

SIR,—May I ask the favour of your granting me a short space to reply to "A. J. S." regarding my remarks on "Hafed," and beg to thank him warmly for calling my attention to the fact that my remarks were rather vaguely expressed.

The following sentence in my letter should have ended, as I then fully intended, and as I now give it, with the addition in italics. "If the reputed spirits of Ruysdal and Steen will condescend to such petty deceptions, can any one have confidence that there is even a shade of truth in the events which *Hafed* and *Hermes* profess to narrate?" To this it may be said, that it does not constitute a *non sequitur*; that because Ruysdal and Steen fall from rectitude, that Hafed and Hermes should be linked with their transgressions. Nor have I wished to do so, further than implying that when two parties connected with the work exhibit a moral defection, there is no guarantee that the third and fourth parties may not have an equal proneness to do likewise. The pertinent maxim in this life, that "a man is judged by the company he keeps" appears to be equally recognised in spirit-life, and that forms the basis of my doubtful faith in Hafed's integrity. Let me further elucidate. In spirit-life speech is unnecessary to express thought or sentiment, because the inmost thoughts of spirits are at once apparent to each other. Such being the case, Hafed must have known that the illustrations were neither original nor truthful to his narrative. And can we suppose that the spirit who was companion (?) to the great Prince of Truth could sanction that which would soil the purity of his narrative of Christ's early life? I think no one will say there is any undue straining of ethics in this view. Again, I must further express my entire disbelief that the spirits personating Ruysdal and Steen are truly the spirits of those great artists. Who can for a moment give resting to the idea, that spirits of such transcendent talents and facile powers, whose genius and aptitude for illustrating were to the "manner born," would so degrade their names by paltry piracy? When this unfortunate *contreltemps* appeared, at once impeaching the integrity of the work, I cannot express the regret and chagrin I felt, for it rudely assailed and shook much of my dearest hopes regarding spiritual progression. And, in conclusion, I trust and pray that the time is not far distant when the spiritually mediumistic atmosphere will be cleared and purified from much that at present deforms its otherwise celestial aspect.

J. B. W.

22nd April, 1876.

THE HOMOGENEOUS NATURE OF SPIRIT.

SIR,—Mr. St. George W. Stock has given us a most interesting and highly philosophical article on Materialism and Modern Spiritualism, in relation to which will you permit me to refer again to Bacon's theory of spirit. He says that the soul or spiritual nature of man is "one of the simplest of substances," that is to say, that that which receives impressions, succeeded by thoughts and feelings, impulses, and acts, is of an homogeneous nature, and is, therefore, neither an organised body nor a "compound," and hence if this nature or spirit be separated from the body, it would retain that simple and homogeneous character, and we may suppose might retain a constant and "incorruptible" existence in an equally incorruptible spiritual atmosphere essentially of the same nature as itself, such as the incomprehensible "ethereal" medium of light. Whereas in the physical world all is change and inter-change from first to last, for even the corn which had retained its vitality in the ancient tomb for thousands of years, would be changed with the destruction of the tomb, which sooner or later must come to pass. I think in regard to a spirit it is only creating unnecessary difficulties to require and suppose another and inner nature and "shrine of consciousness," or a something beyond or underlying the spiritual substance itself, and as Milton has it, in its nature more intuitive than rational. By intuitive he meant mental ability, independent of organs of perception, and in one sense we do find, as in clairvoyance, the senses are rather an impediment than otherwise, though practically essential to our physical needs and to our objective relations in this life. All our perception has objective relations, followed by corresponding ideas and thoughts, but the thought is no more an inner fact of the ego than

the perception; the ego is simply the individuality, with the sense we have of ourselves as a personal existence. Mr. Lewes, in his *Problem of Life and Mind*, seems to think that the relation and unity of substance and thought are explained "under the intelligible forms of concave and convex," in which "idealism is vindicated in all that it has of truth, and realism is rescued." But that would be much the same as the seal and its impression, which similitude he denies, as well as that of the perception being as a picture, he forgetting that a picture is of that which we perceive, or as the objective nature is represented in the mind—a strange forgetfulness on the part of Mr. Lewes. The question being rather as to how far a picture does resemble what it is intended to represent—but certainly the picture is in the mind before the mental impression is transferred to the canvas—a picture, therefore, is precisely what the visual impression is. What Mr. Stock refers to as recent psychological discoveries, which seem to lend such startling support to Berkeley's theory of existence, I do not know, for the idealism of Berkeley is this, that the perceptions are the things themselves, and at a distance from the percipient; the reply to which is that they cannot then be perceptions, or how are we to bridge over the chasm, to make the object and the perception one and the same? I have put this to Dr. Collings Simon, the great authority on Berkeley, and do not find that he can give any intelligible explanation of the difficulty, but shall be most glad to learn from Mr. Stock to what it is that he refers. It is curious to find Mr. Herbert Spencer attempting to refute Berkeley, and Professor Huxley trying to defend him, but both, it is thought, have failed in their efforts.

HENRY G. ATKINSON, F.G.S.

Boulogne, April 23rd.

NATIONAL ASSOCIATION OFFICES.

SIR,—Under the above heading you state that your tenancy of a room on the premises of the Association "shall cease in March, 1877."

No such intention was expressed, nor, I believe, held by any one voting for the resolution referred to.

A. JOY.

69, Great Russell-street, W.C., 24th April, 1876.

SPIRIT HANDS AND ARMS.

SIR,—Will you allow me to say a few words in reference to the letter of Miss Kinslingbury, in your paper of April 14th, on "Miss Lottie Fowler's physical manifestations?"

I was present at the *séance* in question, and was so placed as to have good opportunity for observation. I can therefore confidently confirm Miss Kinslingbury's statement that the hand and arm observed in rapid motion outside the cabinet were the exact "doubles" of Miss Fowler's. This statement, unless qualified by another, might afford to sceptics a very easy explanation of the whole matter. I am therefore called upon to state most emphatically that the way in which the medium was secured, and the rapidity with which we examined her after each manifestation, made any supposition of imposture in this case quite impossible in the minds of those present.

EMILY G. FITZGERALD.

6, Loughborough-road North, Brixton, April 25th, 1876.

SPIRITUAL PHENOMENA IN ROME.—Signor Rondi, in a letter from Rome, dated April 21st, to Mr. Charles Blackburn, of Manchester, incidentally mentions, without going into details, that he had been to many *séances* since Mr. Blackburn left that city, and that some of the best of the phenomena had taken place in broad daylight, in the open street. He said that he had seen a coat taken on and off a medium in the street, and that small objects had been brought to them from their rooms at request. He further adds that some of the mediums in Rome are frequently carried from one place to another, and that last Saturday a medium was brought to his house. These things ought to be well examined and well authenticated.

PRESENTIMENTS.—The father of Grimaldi, the clown, died in 1788, leaving funded property to the amount of £15,000 to be divided between Joe and his brother; but the executor became a bankrupt within a year, and the two boys lost the whole of their fortune. A singular presentiment is reported of "Iron legs" Grimaldi (not the Joe), who had a profound dread of the 14th day of the month. At its approach he was always nervous and disquieted; directly it had passed he was another man again, and invariably exclaimed, in his broken English, "Ah! now I am safe for another month." Yet he at length died on the 14th of March. He was born, christened, and married on the 14th of the month.—*Sunday Times*, April 16th, 1876.

SPIRITUALISM AND SCIENTIFIC COMMITTEES.—In a leading article on the committee then just appointed by the St. Petersburg University for the investigation of Spiritualism, which article was published in *The Spiritualist* of July 16th, 1875, we pointed out how dishonourably previous scientific committees had treated mediums, and how, when the Harvard University Committee obtained startling results, it never published them, and broke its promise to do so, so great was its moral cowardice. The same article told the St. Petersburg investigators:—"Scientific committees are in reality on their trial before mediums, and not the mediums on trial before the committees. If the latter tell the truth their temporary sacrifice is great; if they save their skins by evading the results, the martyrdom to which the mediums may have been subjected is all thrown away, and whichever way the inquirers decide makes very little difference to Spiritualism. In England thousands of families know the phenomena to be real, and constantly see them in their own homes; consequently in the minds of very great numbers of people in this country the estimation of scientific men is at an extremely low ebb, and they are scarcely awarded even that respect to which they are honourably entitled for the knowledge they give to the world in connection with those subjects which they understand."

Provincial News.

LEIGH.

ITALIAN SPOKEN THROUGH A MEDIUM NOT CONVERSANT WITH THE LANGUAGE.

At the public *séance* given at the White Horse Assembly-room, on Tuesday week, a young woman named Elizabeth Ball, a native of Golborne, was introduced as a "trance medium," and somewhat astonished her audience by the supposed marvellous nature of her linguistic and clairvoyant powers whilst, as was asserted, she was under the control of spirits.

Miss Ball, the medium, states that she is a native of Golborne, and about twenty-two years of age; indifferently educated, and without knowledge of any language but her native tongue. She states that she has been in domestic service, but has not been abroad, with the exception of three weeks in France, and that until about four months since she was not acquainted with Spiritualism in any way, and was not aware that she was, as she now declares unhesitatingly she is, a medium. That power she first discovered whilst, against her wishes, joining in a Spiritualistic circle at Bolton. Her conduct then induced her friends to prevail upon her to join with them at their meetings. After one of the sittings she was told she had been talking, to which she replied that it was all nonsense, and if she had been it was the devil and nothing else. Her scruples were, however, overcome, and gradually certain "spirits" elected her as the medium of communication with those on the earth, but with the unpleasant consequence to herself that she had to give up her situation.

At the *séances* held during the week, after the usual singing, Miss Ball has been thus "controlled," the most singular control being a spirit calling himself "Jimbo," who is ignorant of English with the exception of a few words, and converses entirely in Italian. A lady, who was present and could speak in the language of the South, acted as interpreter, and with her the medium has held most animated conversations, her face glowing with pleasure, and the "spirit" again and again thanking the lady for coming and talking to him in his own tongue, and wishing all in the room could do the same. The "spirit" described himself as a half-caste, working where every one spoke Italian. He was much abused, and either ran away to an English vessel or was sold when eleven years of age. The night after he was received on the English ship he was greatly ill-treated, and thrown into the water and drowned. He understands a little Spanish, and sings snatches of Italian airs and some Spanish national songs, which he said he learnt from the Spanish sailors when they were loading the ships. The Italian spoken by the medium was said to be very good, and whilst entranced by this "spirit," Miss Ball was apparently unable to understand anything said to her in English, and on the contrary whilst controlled by English spirits and in a normal state was unable to understand a word of Italian.

Whilst under another control, the medium spoke in the Lancashire dialect, and described herself as Jane Dixon, a girl working on the pit brow at Pearson's colliery, at Ince, who met with an accident and died in consequence when fourteen years of age. She said her father was still living at Ince. Another control was a Scotch lady, residing before her decease at Paisley, and in this character she gave a long oration, not very grammatical or connected, upon the condition of the spirit world.

A fourth control was a man who said he used to be called "Shuffling Joe." He was troubled with a bad "cawf," which affected the medium; he also like "Jane" spoke the dialect. He said he lived at Doffcocker, near Bolton, and in a long rambling talk said he used to be very bad and "nowt," always drinking and knocking about. People tried to frighten him about "th'owd chap," and he really expected to see that individual, but he was very much disappointed. There were many parsons too where he was, and they also were disappointed. He was a low spirit and was very much punished, seeing all the wickedness in the world, and wanting and not being able to join in it.

This is a brief description of some of the incidents of the *séances* held this week, and they admit of only two reasonable explanations. Either the "medium" is, as asserted by a correspondent, a miserable impostor, and is making fools of not an inconsiderable number of shrewd Leigh men and women, or the Spiritualists' or some other similar theory must be accepted as accounting for these at present inexplicable circumstances. The medium has given an account of her life, and the confirmation or disproof of her statements will certainly follow inquiry.—*Leigh Chronicle*.

NEWCASTLE.

SINCE the resignation of Miss Wood, the Sunday evening *séances* at Weirs-court have been abandoned, so as to relieve Miss Fairlamb, and the evenings are devoted to meetings of an intellectual nature. That on Sunday last was presided over by Mr. Mould, who read a selection from *Volney's History of Religions*, after which Mr. Westgarth gave an address in the unconscious trance state, endeavouring to show the necessity of Spiritualists living a practical spiritual life, if they wished the world to see that the phenomena and that which was behind, taught something superior to the innumerable creeds of the day. A few general remarks from those present, and some selections from Mr. Waton on the harmonium, brought the evening to a close.

As Dr. Slade, the celebrated American medium, has long contemplated visiting Europe, it is probable that the breaking up of the St. Petersburg Committee will not prevent him from crossing the Atlantic, though he may change the time originally decided upon, namely, September.

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